

is like a drowning man grasping for a straw.

As for the "Campbellites" denying that Mr. Campbell made the statement under discussion, I cannot answer for them; for I have never met one or read of their belief. If there is such a biped on earth, he must be a follower of Campbell instead of Christ. If he exists as found in the article he must have been baptized into the name of Campbell. Suffice to say, if he does exist, he has no more promise of heaven than a Moham-medan or Mormon for they all follow human leaders and must all go into the ditch together.

We have nothing to do with what Campbell taught. We do not try in this sketch to defend what Campbell said but only to give him his dues and to report the truth as it is.

Let us grant for a movement that Campbell did teach trine immersion. It is a matter of no moment to us, for he is not our leader, but Christ the glorified head of the church is. Why take Campbell's statement on trine immersion and not Bishop Merrill's statement against "buried by baptism?" You can prove any dogma by human leaders. I can not see why his statement should be a strong point in favor of trine immersion when it is a stranger to the word of God. All we know as to whether a church is apostolic in doctrine and practice is to use the measuring reed mentioned by John the Revelator. If it measures up to the standard it is apostolic; if not, away go close communion, apostolic succession and trine immersion traced to the apostles.

Why try to perform the extraordinary feat of tracing a thing thro the "Dark Ages" when we have the measuring reed which is the word of God? Members of the church of Christ are not worried in the least at what Campbell taught for he was but a man. As for myself, I have not a single volume of the writings of Campbell in my library. I have what Christ says which is of higher authority than that of Mr. Campbell.

It is noticeable, however, how readily you yield to the scholarship of Mr. Campbell. You are in much danger of becoming a follower of Campbell or of being a "Campbellite." The Lord keep you from such humanism. If you should yield to all the practices of the apostles to which Mr. Campbell called attention as readily as you yield to his supposed teaching on trine immersion, you would wear the simple name, Christian, instead of Progressive Dunkard which must be classed with unscriptural names which are utterly discarded by the word of God.

Des Moines, Iowa.

The faith that overlooks mole-hills will never move mountains.

## Our Young People

### My Rock

Rock of the ages past,  
Rock of eternity;  
I seek thy shelter from earth's blast—  
I find repose in Thee.

Rock in a weary land,  
Beneath thy shade I hide;  
Hidden in Thee secure I stand,  
In thee I safe abide.

From Thee, O smitten Rock,  
Flows forth the crystal tide;  
Within thee, safe from every shock,  
In peace will I abide.

Rock where the hunted hide  
From every foe secure,  
Within thy fastnesses I bide—  
A refuge safe and sure.

—The Christian.

### THE JOY IN FINDING THE LOST

Luke 15 : 1-10

Topic for February 12.

The joy we find in doing anything depends upon the spirit with which we do it. The Christian finds no pleasure in dancing and drinking and worldly amusements because his affections are set on higher things: the worldling on the contrary finds no joy in mission work because his selfish heart cares not what may become of the lost. Going out over meadow and mountain to find the sheep that is astray may be drudgery for the hireling but for the one who loves the sheep there is no drudgery. The labor is nothing. The joy or pain in the safety or danger of the sheep is everything. So it is with soul-saving. It is useless to talk of the joy of finding the lost to those whose lives are self-centered. They know nothing of such joy. Yet if they will listen and be converted they will find that the joy gotten in a selfish way, that is by receiving something from others, cannot compare in its intensity and duration with the joy which comes from unselfishly doing something for others.

Joy or pain is coextensive with love. If one loves only self his joy can be no broader, but if one loves the whole world then everything that helps the world in any quarter of it intensifies his joy. It is thus that fulness of love means fullness of life and fullness of joy.

If we find it hard to enjoy Christian work it is high time that we spend more time in our secret place with our Bibles in fellowship with Him whose sweet spirit will transform ours until our joy like his shall be in doing good.

#### HELP FROM THE WORD

1. The spirit of Christ, Luke 19 : 10.
2. The experience of the seventy, Luke 10 : 17.
3. The experience of Paul, 1 Thes. 2 : 19, 20.
4. The experience of John, III John 4.
5. Joy to the finder, Ps. 126 : 6; Luke 10 : 17.
6. Joy to the lost, Acts 8 : 8.
7. Joy among men, Luke 15 : 6.
8. Joy among the angels, Luke 15 : 7-10.

#### How to Find the Lost

9. Go after them, Matt. 28 : 19.
10. Pray, Matt. 9 : 38.
11. Let your light shine, Matt. 5 : 16.
12. Spread the word, Rom. 10 : 14.
13. A word of praise for those who seek the lost. Rom. 10 : 15.

#### FOR DISCUSSION IN THE MEETING

1. Who are the lost and where are they?
2. Whose duty is it to seek the lost?
3. What can we do for the lost after finding them?
4. Can we be Christians without seeking to save the lost?
5. What special reward is there for the soul winner? Dan. 12 : 3.

6. How may we become fishers of men? Matt. 4 : 19.
7. Why is spiritual joy the best?
8. May all become soul winners?
9. How may we increase our joy in soul seeking?
10. How may we help the found to keep from going astray again?

#### SUGGESTIONS TO THE LEADER

You have a great opportunity with this topic. The mass of the people are madly chasing after pleasure in a selfish way. Young Christians are apt to imbibe ideas from the world which must be counteracted by the work of the society and in other ways. Make it clear in this lesson that the Christian's standard of joy is not in being ministered unto but in ministering. Explain the references or if they are not clear to you supply others that are. Ask questions of your own. See that all in the house can hear and understand all that is said. Most leaders are too timid. Speak loud. Be active. Don't let a moment be lost. Have your songs ready. Have testimonies about the joy in soul winning and sentence prayers by all who wish to do more in the great work.

C. F. YODER.

#### FROM THE PRESIDENT

#### The Young People's Support of the Church Services

Some speaker at the C. E. Convention of 1896, coined this beatitude: "Blessed is the pastor that expects much of his young people." The experience of at least a few pastors is, that this beatitude will stand the severest practical test. In most any congregation the young people are ready, willing and waiting to respond heartily to the pastor that approaches them with tact and sympathy. I have few good words only for those members of the Young People's Society that do not assemble themselves regularly for church service in their own church. It is your duty, and moreover you should consider it your privilege, to attend your own church service and aid in every way to make the service attractive and helpful. "A rolling stone gathers no moss;" and I question very seriously if the person who is running from one church service to another will ever make any growth in grace or in the knowledge of God. That very thing, whatever it may be, that takes you from your own church to another will be an impediment to spiritual growth. It is foolish to say that some other church is as good as your own. It is not so, at least to the person of convictions. If some other church is as good to me as the Brethren church, I am quite sure that I should go there. Our own home, however humble it be is better for us, than any other person's home. And so also is our church home dearer to us than all others if we are in full sympathy with the principles of the church.

You should be present, when possible, at every service of the church, for your pastor's sake. Of course you expect him to be there and to be able to preach the gospel with interest and power. You demand this much at least of him. But does the pastor's presence excuse your absence? Has he not a right, also, to expect at least, your presence? I wish that if it were possible for each of you that may read this to place yourself in the pastor's place, and feel as he feels, when on either Sunday morning or evening